

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 2.

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SKETCH OF THE LIFE OF PRESIDENT WILFORD WOODRUFF

BY APOSTLE MATHIAS F. COWLEY.



PRESIDENT WILFORD WOODRUFF.

The great and good man whose name and photograph appears with this number of the Star, was the Fourth President of the Church of Jesus Christ of Latter-day Saints. He was born March 1st, 1807, in Farmington, (now called Avon) Hartford county, Connecticut. He, like his predecessors in the prophetic office of the

Church, came of a sturdy, industrious race of men and women. His progenitors were among the early settlers of New England. They figured nobly in the American revolution, and naturally transmitted to posterity a love of liberty, and traits which go to make patriots and martyrs. Wilford Woodruff possessed all these admirable

qualities of character. These were crowned with a veneration for God, and a strong religious element in his being which led him in early youth to the consideration of spiritual subjects. He was also very industrious. His father, Aphek Woodruff, was a miller, and Wilford assisted him in running the Farmington grist mills,

and, though tender in years, proved himself a man in thought and labor. From 1827 to 1832 he ran a flour mill for his aunt. Although religious he did not join any denomination until he was 26 years of age, because he found none which harmonized in doctrine and organization with the Church of Christ as described in the New Testament. When only a boy he would ask his Sunday school teacher why there were no Apostles and Prophets in this age, as in olden times. The answer he received only tended to disgust him with sectarianism. It was the same old story, "Apostles and Prophets are all done away with because no longer needed," and yet with all the learning of modern ministers they were unable to come to a unity of the faith as taught by the Savior and his Apostles. Under these circumstances Wilford Woodruff could only turn to the Lord in prayer for guidance, and find comfort in reading and believing the Prophecies and doctrines of the Holy Bible. In 1832 he felt a strong inspiration to go to Rhode Island. Why, he did not know, and having already arranged to remove with his brother, Azmon Woodruff, to Richland, Oswego county, New York, he did not heed the inspiration to visit Rhode Island, but moved to the state of New York. They purchased a farm and saw mill, settling down to the business of farming and milling. On the 29th of Dec. 1833, over a year from the time they left Connecticut, two Elders, Zera Pulsipher and Elijah Cheeney, came to that section preaching that an angel had visited the earth; restored the Everlasting Gospel, and that Joseph Smith was a Prophet of the Lord. Wilford and Azmon Woodruff went to hear them preach, immediately receiving a testimony of the genuineness of their message, and offered themselves for Baptism. Wilford Woodruff was baptized into the Church of Jesus Christ of Latter-day Saints Dec. 31st, 1833, by Zera Pulsipher. He and his brother who also embraced the Gospel, immediately read the Book of Mormon and received a testimony of its truth. About this time Bro. Woodruff learned that at the time he received the impression to visit Rhode Island there were Elders preaching in that state, and had he gone there, the opportunity to receive the Gospel would have been afforded him one year earlier. However, his prayers were answered, the truth had come. He lived in a day of Apostles, Prophets, Gifts and blessings, and his joy was indescribable. From that hour until he departed for a better sphere Wilford Woodruff proved by a life of devotion to the cause of God that he was grateful for his existence in this age of the world. As a peculiar coincidence when Joseph, the Prophet, was writing his Journal, some time later, having learned of Bro. Woodruff embracing the Gospel, and notwithstanding hundreds were being baptized, Joseph not knowing him, wrote under date of Dec. 31st, 1833, "This day Wilford Woodruff was baptized." To those who note the purposes of the Almighty in the destiny and history of his noble Prophets, may this brief statement of Joseph Smith not be truly taken as prophetic; indicative of the great character that Wilford Woodruff proved to be and foreshadowing his great destiny in the work of the Lord in the Last Days. Jan. 2d, 1834, a branch was organized in Richland and Bro. Woodruff was ordained a Teacher. In February he walked sixty miles to visit the Saints in the town of Fabius with Elder Holton. During this winter Elder Parley P. Pratt and others visited Richland. Elder Pratt became much impressed with Bro. Woodruff and immediately told him that his duty was to repair to Kirtland, join Zion's Camp, and go with that body to Missouri. He took this council, closed his business in Richland, and left for Kirtland, where he arrived April 25, 1834. He was invited to be the guest of the Prophet Joseph Smith, which invitation he accepted, having a glorious time in his acquaintance with the Prophet and other leading men of the Church. May 1st, 1834, he started with Zion's Camp for Missouri, which journey was

accomplished with considerable hardship, but throughout all the varied experiences incidental to the journey, Wilford Woodruff was, like Caleb and Joshua, among the number who sustained the Prophet, and never complained nor murmured because of trial and privation. This experience went to prove the metal of the men, and prepare them for positions of responsibility in the Church. After accomplishing all that could be done as a body, the Prophet advised the young men without families to remain in Missouri. Bro. Woodruff sojourned with Lyman Wight in Clay county, spending the summer quarrying rock, cutting wheat, making brick and in other kinds of hard manual labor. During this time he was possessed of a strong desire to go into the world and preach the Gospel, but did not express his desires, lest he should be considered aspiring, this being farthest from his humble unassuming disposition. The Lord, however, knew the honest desire of his heart, and one day while walking along the road he was met by one of the leading Elders in that section, who said to him in substance, "Bro. Woodruff, it is the will of the Lord that you should be ordained a Priest and go on a mission." Bro. Woodruff answered, "I am ready." He was ordained a Priest and went on a mission to Arkansas and Tennessee; this was in the fall of 1834. Among the remarkable experiences of this, his first mission, he was grossly assailed by an apostate named Akeman, who when Bro. Woodruff was leaving his premises, came towards him in a savage manner as if to do him violence, when of a sudden Akeman, the apostate, fell dead at the feet of this humble servant of the Lord. This event had been shown to Bro. Woodruff in a dream, though he did not understand the full import, until it was fulfilled. Himself and companion traveled on foot without purse or scrip, going through Jackson county Missouri, where it was dangerous for a Latter-day Saint to be seen, and were frequently preserved in a providential manner from mobocrats.

Bro. Woodruff's first attempt at preaching was at a tavern, one Sunday in December, 1834. He was weary from a long walk through mud and slush, but the people desired to hear him. He enjoyed the inspiration of the Holy Spirit, speaking with freedom and power, testifying to the restoration of the everlasting Gospel. In their travels they frequently lost their way and were obliged to wade swamps, and to avoid expenses would travel down some of the rivers in small canoes. Between Little Rock, Arkansas, and Memphis, Tenn., they became exhausted while crossing an alligator swamp. Bro. Woodruff's companion left him in the swamp suffering with a severe pain in his back. He knelt down in the mud and prayed intently, when the Lord healed him and he went on his way rejoicing. Being joined by Elder Warren Parrish in April, 1835, they traveled together over 700 miles in less than four months preaching the Gospel every day. They baptized twenty in their travels. Elder Parrish also ordained Bro. Woodruff an Elder, placing him in charge of the branches they had organized in Tennessee. After Elder Woodruff was left to travel alone he extended his field of labor, baptized quite a number among whom were several of the Campbellite persuasion. In 1835, he traveled 3,248 miles, baptized 43, organized 3 branches, and held 170 meetings. Subsequently, in the spring of 1836, he traveled respectively with A. O. Smoot and Apostle David W. Patten.

After performing a faithful two years' mission, accomplishing the conversion and baptism of many souls, Elder Woodruff returned to Kirtland, Ohio, in the fall of 1836. In May of that year he was ordained into the second Quorum of Seventy by Apostle Patten and Warren Parrish. There he received his endowments, as far as they were given in the Kirtland Temple, and attended school. On the 13th of April 1837, he married Phoebe W. Carter, of the State of Maine. A few days later he received a remarka-

ble Patriarchal blessing under the hands of the Patriarch Joseph Smith, Sr., in which much of his future life was plainly foretold.

During the troubles of 1837, when many leading men became embittered against the Prophet Joseph Smith, Wilford Woodruff was among the number who murmured not, and was true to the Prophet of the Lord. In May, 1837, he started on a mission to Fox Islands. En route he preached the Gospel to his relatives in Connecticut and baptized a number of them. Aug. 20, 1837, himself and Jonathan H. Hale landed on north Fox Island, where they immediately commenced preaching the Gospel. The first fruits of their labors was Justin James, a sea captain, and his wife, who were baptized Sept. 3. These being the first to embrace the Gospel in this dispensation upon an island of the sea. "Great are the promises of the Lord unto they who are upon the Isles of the Sea." (Nephi.) Since then the Isles of the Sea have sent forth many souls to the fold of the good shepherd. A Baptist minister by the name of Newton first allowed them to preach in his chapel, then he opposed them, and was humiliated by seeing the best of his flock leave him and embrace the Gospel as taught by these Elders. Elder Ozo O. Crockett, of Preston, Idaho, who recently did missionary work upon Fox Islands, testifies that the aged people who lived on the Islands over 60 years ago, still remember Elder Woodruff and the remarkable work he and Elder Hale did in that land. Among the most conspicuous features of his labors in their recollection is that he baptized the best citizens and neighbors they had on Fox Islands. This is true as to both the North and South Islands. Two branches of the Church were organized and the two Elders returned to Scarborough, Maine, in October, where Elder Woodruff had left his wife with her father's family.

Elders Woodruff and Hale having parted, the former returned to Fox Islands in November, this time accompanied by his wife. He continued missionary work, baptizing a goodly number until persecution became so intense that he deemed it wisdom to return to Maine. Accompanied by Elder James Townsend, he introduced the Gospel into the city of Bangor and other places in the State of Maine. From this labor he returned to Fox Islands. In harmony with counsel from the Prophet Joseph, he advised the Saints to sell their property and accompany him to the Land of Zion. Early in 1838 he visited Providence, New York, Boston and his native town, Farmington, Conn. In this place he preached the Gospel to and baptized his father, step-mother, sister and other relatives organizing a branch of the Church. Bidding his relatives a loving farewell, he returned to Scarborough, Maine, where his first child, a daughter, was born, July 14, 1838.

He again visited Fox Islands to encourage the Saints and prepare them for gathering to Missouri. While laboring in North Vinal Haven, Aug. 9, 1838, he received an official communication from Thos. B. Marsh, President of the Twelve, that he had been called by Revelation in connection with three other brethren, to bear the Apostleship and occupy a place in the Council of the Twelve. Thus his early dreams of Apostolic days were coming to a living reality, in which Wilford Woodruff himself was to be one of the Apostles. He was requested to come to Far West Missouri, as soon as he could arrange his affairs. He was told that he should prepare himself to carry the Gospel to Great Britain, with his associates, the Twelve, the following year. With great promptness he set about preparing the Saints on Fox Islands to gather to Missouri. About one hundred people had embraced the Gospel chiefly through his labors, upon the Islands. About fifty of these now prepared to gather with him to Missouri. Bro. Nathaniel Thomas sold his property and had considerable money. To assist his brethren and sisters Bro. Thomas loaned them about \$2,000, which

was placed in the hands of Elder Woodruff for their benefit. With this he purchased ten new wagons, ten sets of harness and twenty horses. When he had done all he could to make ready the Saints, he preceded them to Scarborough, Maine, to prepare his own family for the journey. The company were counseled by President Woodruff to start by Sept. 1st, but they failed to do so, and did not leave until the early part of October. In consequence of this late start the journey was a very hard one. Oct. 13, 1838, while crossing Green mountains, Elder Woodruff was taken very sick. A little later his wife was stricken down and came nigh to the gates of death. Both, however, were restored to health by the power of the Almighty. Respecting this new experience of migration, of which he did so much in later years, Elder Woodruff wrote the following in his journal:

"On the afternoon of Oct. 9th, we took leave of Father Carter and family in Scarborough and started upon our journey of two thousand miles, at this late season of the year, taking my wife with a suckling babe at her breast with me to lead a company of fifty-three souls for their journey from Maine to Illinois; to spend nearly three months in traveling in wagons through rain, mud, snow, and frost."

Upon arriving in Rochester, Illinois, Dec. 19, 1838, he learned of the persecutions and unsettled condition of affairs in Missouri and concluded to stop in that place the rest of the winter. In the spring of 1839 he removed his family to Quincy, Illinois, and from this point accompanied the Twelve to Far West, and was ordained with Elder Geo. A. Smith, to the Apostleship April 26, 1839, on the Temple site, by President Brigham Young, assisted by other members of the Twelve. After returning from Missouri he moved his family to Montrose, Iowa, where he was severely attacked with chills and fever. While still sick he started Aug. 8, 1839, on his mission to England, leaving his wife also sick, and like all the families of the Twelve, in destitute circumstances, so far as temporal necessities were concerned. To New York he traveled with private conveyance, stage, on foot and as best he could. In company with Elders John Taylor and Theodore Turley he arrived in Liverpool, England, Jan. 11, 1840, having been five months, accomplishing the journey. The Elders who now go to Europe from Salt Lake City perform the journey in about two weeks, and under palatial circumstances compared with those surrounding Elder Woodruff and his companions sixty years ago. He was assigned to labor in the Staffordshire Potteries, where he was successful. In the following March the Spirit of the Lord prompted him to go South. He had plenty to do where he was, but he heard the voice of the Spirit and obeyed. He went South to Worcester, where he met Mr. John Benbow, a wealthy farmer, who told him that in that vicinity there were about six hundred people, including forty-five ministers, who had dissolved themselves from the Wesleyan Methodists for the purpose of an independent research after Truth. They owned several houses of worship, and styled themselves "The United Brethren." Elder Woodruff commenced at once to lay before these people the Truth as God revealed it, to the Prophet Joseph Smith, bearing witness as an Apostle of the Lord to the Ministry of Angels, and the complete restoration of the Ancient Gospel in these Last Days.

The ministry of Elder Woodruff was not attended with the eloquence of speech, nor the well skilled argument which attend the labors of some men, but there was an earnestness in his talk and movement, and an honest straightforward, God-like simplicity in his simple statement of Truth accompanied by the influence of the Holy Spirit which carried early conviction to the hearts of all who were honestly seeking after Truth. In eight months labor, chiefly by Elder Woodruff in Herefordshire, Worcestershire, and Gloucestershire, eighteen hundred people were

brought into the Church. This included the six hundred United Brethren all but one. Two large Conferences were organized. In August, 1840, he accompanied Elders H. C. Kimball and Geo. A. Smith to London, where they introduced the Gospel under very difficult circumstances. On the last day of August, 1840, the first convert in London was baptized. His name was Henry Connor. Elder Woodruff remained in London but a short time when he returned to Herefordshire, and Staffordshire, strengthening the Saints. From thence he attended Conference in Manchester, and labored most of the following winter in London, visiting also several other parts.

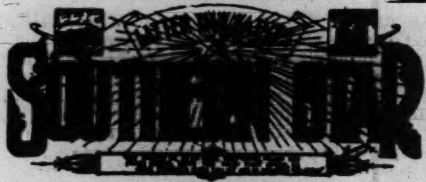
While in England the adversary made desperate efforts to impede the progress of the Elders in their ministry. At one time evil spirits attacked Apostle Woodruff and Smith, in a literal manner, when, by the exercise of faith and the authority of God by these brethren, these spirits departed. Bro. Woodruff saw them as literally as he could see the physical being of people tabernacled in the flesh. After a very prosperous mission, he returned to America, arriving in New York May 20, 1841. Meeting his wife at Scarborough, Maine, after two years absence. A month later they returned to Nauvoo, where they arrived Oct. 5th, and were heartily welcomed home by the Prophet Joseph Smith. He became a member of the City Council of Nauvoo, and served the interests of the city with energy and efficiency. His time during the winter of 1841-42 was mainly occupied in attending meetings and performing manual labor. In Feb. 1842, Apostle Woodruff became the business manager of the Times and Seasons. In July of the same year going on a mission to the Eastern States for the purpose of collecting funds to further the building of the Temple and Nauvoo House. He returned to Nauvoo Nov. 4, and again spent the winter in Nauvoo, and much of the ensuing year. He received his Endowments in the Nauvoo Temple under the direction of the Prophet Joseph Smith. He built a brick dwelling for himself and family on a lot given him by the Prophet Joseph. His Nauvoo residence like that of many of the leaders of the Church, still remains in a state of fairly good preservation. In the spring of 1844 he was called on another mission to the Eastern States. When about to take passage on a steamer from Portland, Maine, to Fox Islands he learned of the Martyrdom of Joseph and Hyrum Smith. He immediately went to Boston and met in council with the Twelve, and with them returned at once to Nauvoo, where he arrived Aug. 6th, 1844, and took part with his brethren of the Twelve in presiding over the affairs of the Church. This being their right and duty, agreeable to the Revelations of the Lord to the Prophet Joseph Smith. Wilford Woodruff was a personal witness to the power of God as it rested upon President Brigham Young, on the occasion when the latter was transfigured in the presence of the people, so that he appeared in person, and spoke as with the voice of the Prophet Joseph Smith.

Aug. 12, 1844, Apostle Woodruff was called to preside over the British Mission, departing from Nauvoo Aug. 28, 1844, and reached Liverpool Jan. 3d, 1845. He presided with ability and much industry over the mission about one year when he returned to Nauvoo early in 1846. Just in time to participate with the Saints in their great Exodus from Nauvoo. He with many others, left their homes and property which they toiled to procure, under trying ordeals to the disposition of their enemies very few receiving more than a nominal price for their hard earned homes. He was active in helping the Saints to migrate, not only looking to the comfort of himself and family, but to the well being of his brethren and sisters on every hand.

Early in 1847 he joined the Pioneer company, consisting of 143 souls, 140 men and boys and three women. After a toilsome journey they entered the val-

ley of the Great Salt Lake, July 24th, 1847—a day never to be forgotten, and to be handed down to all generations of the Saints as a day of rejoicing and celebration. It was then Mexican soil, but the Mormon Battalion helped to make it a part of American soil. The Stars and Stripes were soon unfurled by these loyal patriots, and the foundation of a great western commonwealth established, which is destined to become the pride of all honorable and upright people in our broad land of liberty. Future generations will do us justice, and the names and deeds of such men as Wilford Woodruff will yet be taught to children in the school room, as worthy the emulation and following of all who love virtue, liberty and truth. President Young was in feeble health when the pioneers entered the valley, and Apostle Woodruff had the honor of conveying him in his carriage into the valley. In 1847 he returned to winter quarters, being present Dec. 5th, 1847, when Brigham Young was made President of the church.

Brother Woodruff was among the most constantly industrious men the world has ever produced. He attended as first consideration to the duties of his calling, and then his manual labors in building homes and redeeming the soil from sterility, were unexcelled. From the toils of redeeming the desert he was called in 1848 to perform another mission in the Eastern States, from which he returned after diligent labor in 1850. He was the same year elected a member of the Senate of the Provisional State of Deseret, subsequently occupying a place for several terms in the Territorial Legislature. He was also the first President of the Horticultural Society of Utah. Every position, whether religious or otherwise, he was called to fill, he did so with distinction and credit. No man took greater interest in fruit raising and farming than Apostle Woodruff, as well as in all enterprises looking to the general well being and self-sustaining powers of the people. He labored with his hands as well as his head. Much younger men than himself were not his equals in the performance of heavy labor. No class of labor, however laborious or undesirable, which was honorable in the sight of God, would Wilford Woodruff ever ask any man to do that he would not do himself. He cut hay with a scythe, he cradled wheat by hand, he followed the reaper, and bound the golden grain in bundles; he pitched to the rack the bunches of hay and the bundles of grain. He worked upon the threshing machine. He planted, irrigated, gathered and hauled from the farm, potatoes, corn and all other products of his well tilled land. He planted vineyards, orchards, made ditches, watered, and pruned the trees and bushes of his orchard. He made roads, built bridges, hauled wood from the canon, made adobies and did all forms of manual labor which came in his way. There was not an idle thought in his brain, not a useless nor impure sentiment in his heart, not an idle bone, nor a drop of idle blood in his body. He was honest, unassuming, faithful and industrious. He had been designated in the days of Joseph as "Wilford the Faithful." He deserved such a title, and maintained it to the end. His industry was so conspicuous a part of his being that when, at the age of 90 years, one of his grandsons excelled him a very little in hoeing some vegetables in the garden, he said with apparent humiliation: "Well, it is the first time in my life that one of my children has ever outdone me in hoeing." He continued his hard labors upon the farm, whenever at home, until beyond the ripe age of 75 years, when the duties and conditions associated with his calling were such as to occupy his entire time and attention. In the early history of Utah—1852—he accompanied President Young on an exploring expedition to Southern Utah. In October, 1853, himself and Ezra T. Benson were called to gather fifty families to increase and strengthen the settlements in Toole county. (to be continued.)



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SATURDAY, MARCH 10, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church, namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. a We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

THE ATTRIBUTES OF GOD.

The God of the Bible can walk, talk, see, hear, feel, taste, and smell—in fact He has all the attributes of man, only in a more perfect way. He walked with Adam in the garden, walked, talked and partook of food with Abraham on the plains of Mamre. Wrestled with Jacob, conversed with Moses in the burning bush, and talked with him as one man, speaks with his friend. Was seen by Moses, Aaron, Nadab, and Abihu sitting on a Sapphire throne, afterwards was seen by Isaiah, who described His glorious appearance, and when Stephen was stoned to death He was seen on the left hand of the Son of God, who is described as the express image and brightness of His glory.

The Bible God is in every way an exalted being, and the Bible appears to speak of Him in the likeness of man, as it says,

"Let us make man in our own image, and in the image of God man was made."

What is the conclusion of this Scripture. It is that God our Father who sits on His throne with His son Jesus, is an exalted being, patterned in the likeness and after the image of man, as man was made in His likeness and image, and after the appearance of His Son Jesus, who was in the express image of His Father, and is spoken of as our Elder Brother. Philip wanted to see the Father, and Jesus said, He that hath seen me hath seen the Father, which all would imply that God is like the Son Jesus, and that the Son Jesus is in every way like unto man in appearance and traveled about in that manner in the valleys of Galilee while He was in the flesh. So that the Christian faith should be that we are in very deed the offspring of God, the brothers and sisters of Jesus and when we say Our Father who art in Heaven we should mean it, as He is our Father in very deed.

THE SALARY OF THE PASTOR.

The above is the caption of an article which appeared in an exchange of recent date. The article commences as follows: The regular and prompt payment of the salary of the pastor has a powerful effect upon the progress of religion in the community in which he labors.

It seems that money does give many of the ministers of today inspiration, proving that their God is gold. How is it that money has such a powerful effect upon the pastor by the prompt payment of his salary? Is it possible that money inspires them as does the Holy Spirit true servants? Is it not a fact that when they do anything it is because money has hired them? Taking this as a fact, then, money is the moving cause of all action with them. How different did the ancient servants of God travel and preach. They were sent out two by two without purse or scrip to preach a free Gospel; no mention was made by them that money would have effect upon their preaching. No, they trusted in God, and the power of their preaching was not in money, but faith in God and the guidance of the Holy Spirit which was promised to them. When the promised comforter came, you do not hear of the Apostles waiting for a salary, but departed as commanded two by two, taking no money, knowing of a surety the Heavenly Father would provide. These same ministers who say money causes religious progress in their community, if they are promptly paid, cite as their pattern the very Apostles who went forth without money. They preached a pure message of peace on earth and good will to men. Continuing, the article says: "Too often the sexton and the choir and the coal man and the gas bills are paid, and the minister is left to suffer."

Of course the minister should first be paid, no matter if the coal man, sexton, choir and the rest never get their salary. If the pastor is paid it will so inspire him that he can tickle the ears of the coal man, etc., and get them to wait, but in order for the work of God to go on "the pastor should have his salary."

Again we read as follows:

It is a censurable waste to secure a minister who has received a college and a theological seminary education, and who is intellectually and spiritually and in every way equipped to do a valuable work, and then, by the failure to pay the promised salary, compel him to waste a large portion of his time in doing the work of a menial, or worse still keep him so worried and anxious and troubled as virtually to paralyze his usefulness.

To be sure, if people have promised to pay a minister a certain salary they

should keep their contract, but whoever heard of a true servant of Christ entering into a contract to preach for hire? Mankind are warned to beware of hirelings who divine for money, making merchandise of the souls of men. A college and theological seminary education does not call men to the ministry. If so, why are there so many theological graduates without positions? The Scriptures teach us that no man taketh the honor of administering the things of God unto himself, except he be called of God as was Aaron. He was called by new revelation, by a Prophet of God. If the best educated men are first called, and if education insures one a standing in the ministry, why were ignorant fishermen called before Paul? Why not these ministers claiming to be the servants, go forth as did, and does the true men of God? One minister, in a discourse not long since, said he would like some of those who thought he was not kept busy to get on a horse and follow him around; he would wear them out. This man had twelve churches to visit, which occupied Saturday and Sunday of each week. If that man could but follow the Mormon Elders on foot—wading through swamps and rivers; over mountains, hills, etc., and often compelled to remain out of doors all night. The wearing out part with this minister should he follow and do as they, would be that he would get nothing for his trouble and hardships endured. If he advocated such an unpopular doctrine as they, his faith would fail, for only the possession of the Spirit of God will enable men to leave all cherished ties, and make the sacrifice which the Elders of the Church of Jesus Christ of Latter-day Saints do.

History of the Southern States Mission.

(Continued From Page 100.)

November, 1895.

Owing to the sickness that had existed in the Texas Conference during the summer, and being unable to attend the Conference held in July, President Kimball concluded to meet those Elders in conference capacity later in the season. Accordingly Conference convened at Van Sickle, near Greenville, Hunt Co., Nov. 2 and 3.

All the Elders were in attendance, President A. S. Campbell presiding. The meetings were fairly well attended and the people were taught the principles and doctrines of the Gospel of Christ. President Kimball spoke with much plainness, acquainting his hearers with the true condition of the people of Utah, religiously and socially. In addition to the public meetings several spirited council meetings were held and the rich portion of the spirit was poured out upon all present. After a brief illness Elder Daniel J. Stewart, of the Kentucky Conference, died of typhoid fever at Tompkinsville, Monroe Co., Kentucky. Elder Stewart was kindly cared for during his illness, by his companion, Elder F. E. Allred. Although Elder Stewart had only been in the mission field three months, yet he was a tireless worker for the cause of truth.

After returning from the Texas Conference, President Kimball proceeded to West Virginia, where he met President Brinton and a portion of the Elders in conference capacity. The public meetings were well attended; the remarks of the Elders were listened to attentively.

On the 13th inst. nineteen Elders arrived in Chattanooga from Zion. After spending two days in the city and receiving instructions, these Elders separated for their various fields of labor.

On the 20th inst. Elders Wiley Nebeker and Amos Rogers, who had been laboring in the city of Tallahassee but two days, were arrested on the charge of being a public nuisance. They were brought before the mayor and after a

most farcical trial were sentenced to a fine of \$250 each, or two months' imprisonment. They were informed, however, that in case they would immediately leave the city, judgment would be suspended. This they concluded to do, being accompanied to the outskirts by the Chief of police. Thus in this enlightened age, in our boasted land of liberty, two humble servants of the Lord were arrested without provocation, expelled from a state capital; yet those very people claim to believe in religious toleration.

December, 1895.

The month opened up bright and clear with the prospect of much efficient work being done. The arrival of twenty Elders on the 12th inst. added strength to the Mission.

On the 20th Elder W. E. Rydahl was appointed President of the West Virginia Conference to succeed Samuel Brinton, released.

The year which is now drawing to a close has been a most successful one. The number of Elders in the Mission has been increased to 303, several thousand copies of the Voice of Warning have been distributed among the people, as well as thousands of tracts. New fields are being continually opened, old ones revisited, the Saints stirred up to diligence and every effort put forth to advance the work of the Lord. During the year 555 new members have been added to the fold in the South. The Saints have been taught the necessity of paying their tithing, and seeing the blessings gained by so doing, responded.

One new Conference, Florida, has been opened. There has been considerable sickness in the Texas Conference; otherwise general good health prevailed.

The Elders are as a rule traveling without "purse or scrip," yet they lack for nothing and are richly endowed with the Spirit of the Lord. Thus closes the year 1895.

(To Be Continued.)

THE DARK AGES.

BY A. ARROWSMITH.

(Continued From Page 107.)

The TWELFTH CENTURY witnessed the Christian church still struggling for ascendancy, striving after absolute power and dominion over the whole of Europe, with the avowed intention of establishing a theocratic government with the Pope at its head.

At this late period in the history of Christianity, Finland and the whole north was still in a barbarous state and had not been subjected to the civilizing influences of Rome and in order to bring them in subjection with the rest of Europe, a holy war was instituted against them.

The method employed by the early Christians and taught by that meek and humble Master, who was the founder of the divine scheme of salvation, was entirely ignored at this time. The sword was used and the convert having been taken by force was caused to suffer all manner of indignities, subjected to baptism, whether he willed it or not, or whether he accepted the doctrine as true or false. Bloodshed, cruelty and oppression were used and the convert usually despoiled of his possessions, which were divided between the holy (?) warriors, or went to enrich the church.

Early in this century the second crusade was started, but returned proving a total failure. The third crusade was fairly successful under the brave Richard (the lion hearted) King of England, who played havoc among the Saracens and won fame as a Knight of the Cross, being a famous warrior and noted for his skill and bravery in these religious wars. Both of these crusades entailed great loss of life and wealth, accomplishing but little towards subduing the Mahometans.

The renowned Becket, a man who worked hard as a Monk in trying to establish the ruling influences of Rome in

England, was murdered in this century. For his austerity and arrogance he has been looked upon with hatred by his enemies and loved, canonized and sainted by the Catholics.

At this period also commenced the selling of indulgences by the bishops. This was a nefarious system, introduced to exact money from the lowest dregs of society, who took license from the fact that they might pay for and obtain the indulgence and right to commit crime, the stipulated fee being exacted according to the nature and enormity of the crime. This privilege was granted by the church, being one of the means adopted to enrich the same. This was also the principal reason for the rebellion of Luther in the sixteenth century. In his day there was great disunion among the orders of the Monks as to who had the right to peddle off indulgences. The Augustines, Dominicans, Franciscans and Benedictines being jealous of each other for the favor of the Pontiff. Luther's opposition and denunciation of Tetzl, appeared to be of a jealous nature more than because of his great desire to overthrow the system that Tetzl represented, as one was a Dominican Monk and the other an Augustine. Both these orders vied with each other for supremacy and the favor of the Pope, with the privilege of selling the indulgence which would give a man license to murder, steal, commit adultery or any other crime in the decalogue, providing he would pay the stipulated fee, which was regulated by the Bishop, or Monk, favored with the dispensing of such.

Heretics at this time were looked upon with great hatred, being much sought for by the crafty and wily priest who under the smallest pretense or shadow of heresy, that would indicate guilt, would burn them at the stake or otherwise murder them. Many innocents suffered death in this way, their main guilt many times consisting in being caught perusing the Holy Scriptures, which, which were not intended for the reading of the laity. This may account, in a great measure, for the prevailing ignorance. Before printing was established, the books which go to make up the Bible were all written separate and copied in writing by hand, on papyrus or parchment and were consequently very expensive, being in use only among the clergy. The truths which the books contained were withheld from the laity by this extremely fanatical and superstitious priesthood, they being fearful of an exposure of the many frauds they were practicing at this time. Should the laity happen to obtain and read any portion of the divine record, they were immediately subjected to the rack or the torture prepared for the heretic. In this age of books and printing, when the light of the Gospel and its liberty loving truths are revealed on the housetops, as it were, it is hard for us to understand the condition of the poor Christians in the twelfth century. The fact is the priests were afraid of truth and knowledge, as their dominion could only be swayed by the iron chains of despotism and ignorance. The poor, innocent laity have in many instances been dragged before the inquisitorial tribunal, branded as heretics, subjected to the rack, torn limb from limb and finally burned, for their temerity in reading the Holy Word.

During this century, the doctrine was much advanced, that Saints died with an amount of good deeds to their credit. These good deeds were left to the Church, which through the Pope, had the power to issue them as indulgences, to counterbalance the many sins that the ungodly committed. This relief from sin is so far reaching that even the sinner in Purgatory can gain liberation and freedom from its torments, upon the payment of money or its equivalent to the priest who officiates as proxy for the departed.

The Waldenses, a sect inhabiting the vales of Piedmont in Switzerland, arose in this century, and established a grand reform. The founder had the Gospels translated from the Latin to the French and found that the Romanists had departed entirely from the true faith. This

sect lived lives of comparative purity within the fastnesses of the beautiful Swiss valleys, but they were compelled to seclusion, through fear of being martyred for their heresy. Many evidences are still extant of the bravery and fortitude of these early reformers.

Wickedness was very marked during this century and ignorance reigned to the extent, that men who presumed, even to be God, or the Son of God, could get a large following, who would accept their testimony without question. In consequence many ambitious Monks practiced their perfidy upon the poor credulous people, to the extent that the Priest was looked upon with a veneration that exceeded all bounds and in the superstitious worship of man, God in many instances was forgotten, or given secondary consideration. God apparently turned them over to their own folly and wickedness and they inflicted such penalties and torments upon themselves that they created the Hell which they merited for their many misdeeds. The Devil surely reigned supreme and with blood and horror, transformed the very nature of man, which would naturally worship God, into an idolater, who would bow at the shrine erected by a ruthless and polluted generation, paying homage to dead Saints and looking upon the Priest with awe as God's inspired vicegerent and infallible messenger. Even at the close of life, in the last hour, should penance have been neglected, absolution for sin could be obtained through the administration of the last rite, "extreme unction." And perchance should the sinner get into Hades by committing venial or grave offenses, the prayers of the church, through the Priest, Monk or Nun were still effectual in obtaining redress or immunity from the torments thereof. The liberality of the church was unbounded in its forgiveness of sin, and crime was looked upon with impunity, as absolution was so easily bought.

It has been my privilege to know many Catholics who take license by this indulgence. They will attend confession perhaps once or twice a year, pay the Priest, confess their sins so far as they can remember them, assume an air of penitence and perhaps will be repentant for a few days, then fall back into the same system of fraud and deceit, gambling and drinking with their attendant evils. Many of such characters (if we are to believe the authority of the church, of which I am speaking) upon the separation of the body and spirit, at death, are ushered into the realms of bliss. It is thus we find the Priest administering this indulgence, comforting and consoling the red handed murderer on the scaffold, who may have debauched virtue and murdered innocence. In spite of this guilty and wicked offense, the church will offer absolution and forgiveness, placing this man, all reeking with blood, into the abode of purity and holiness, to dwell with God and His Angels. In this way the church gives mercy more than her due and robs justice. On the other hand this same church will assist in paving Hell with innocent infants, because they are unfortunate enough not to have been baptized. Thus mercy is robbed and justice is perverted into horrible tyranny. The innocent, whom the murderous villain has untimely deprived of life mortal, must dwell as an immortal in Hell and suffer the torments of the damned.

Oh, inconsistency, thy name is Roman Catholicism. Mercy thou art basely robbed and justice perverted into an ignoble and tyrannous superstition. While love and truth are unknown, as the selfish greed of money, opulence and splendour, show that the beautiful attributes of God are forsaken and the world is worshipping at the shrine of Mammon. Justice, Truth, Love and Mercy being torn on the rack of a giddy fanaticism, called Christianity.

(to be continued.)

"They are fools who kiss and tell,"
Wisely has the poet sung;
Man may hold all sorts of posts,
If he'll only hold his tongue. —Kipling.

Mormons and Mormonism

By a Non-Mormon.

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(Continued from page 110)

To make clear the subsequent action of the chief factor in the new crusade it is necessary to call attention to what is known as "the amnesty." By act of congress polygamous Mormons were disfranchised. When peace was declared these men wanted their disability removed. A well-meaning, but not sagacious Mormon took it upon himself to secure that result. He went for advice to the man who had tried for years to obtain the disfranchisement of all Mormons. That person seems to have expected such a visit. He advised a petition to the President of the United States for amnesty. The unsuspecting Mormon swallowed the hook and asked his adviser to write such a petition. It was, perhaps, already written. The adviser, swearing he would never consent, consented and the petition was produced. It was carried at once to President Woodruff, lying sick at home. The sick man, unable to even read the petition, signed it. With his name attached it was taken to the Apostles and all signed. The petition went to Washington, and, after much unavoidable delay, was granted. But the course of the writer of the petition, in the new crusade, his continual use of his petition against the Mormons, might possibly be taken as evidence that he was shrewdly forging a weapon that he might use against his quondam friends if his love for them should grow cold, or if his ambition were not satisfied. That is, it was well known here that when statehood should come to Utah. The man who wrote the petition would be a candidate in the first state legislature for the office of United States senator. It was necessary, therefore, to have a republican legislature. To that end the writer of the petition exerted himself to defeat the democratic party in the election of 1895. The democrats were frothing over a suspicion that prominent Mormon church officials were secretly aiding the republicans. Democrats were crying bad faith on the part of the church. The man who wrote the petition defended the church officers and charged the democrats with intent "to give Utah a black eye;" with a desire "to keep immigrants from coming here;" with "the awakening of unworthy suspicions against us all;" with trying "to alarm the country;" with committing "an outrage." A few days before election, in 1895, The man who wrote the petition, the man who, for more than a year, has found nothing too scurrilous to publish against the Mormons, the man who expected to be elected to the senate in January, 1896, said:

"There is not a man, woman or child in Utah who for one moment thinks there is any agreement or thought of restoring polygamy, or that it could be possible even if such a thought was in the mind of a few bigots."—Salt Lake Tribune, Oct. 19, 1895.

"There is going to be no revival of polygamy; there is going to be no return to church rule." (The same, Oct. 22, 1895.)

The legislature was republican, but The man who wrote the petition was "not in it." In the race for senatorship he was shut out in first heat. That straw of ingratitude broke the candidate's editorial back and he seems to have waited for an opportunity to use his petition. The Deseret News says he was paid for it at the time it was written, or, perhaps, concocted, but the action of the legislature was a deadly frost and the

bloom of his young love for the Mormon church was killed.

THE SECRET OPENED.

In 1897, the Mormons aided and abetted by many of the most influential non-Mormons, made a non-partisan effort to secure much needed municipal reforms. The movement was largely successful, but was hotly denounced by the office seekers of the republican and democratic parties as a "trick" of the church to restore political control over its people. In Salt Lake City the feeling was bitter and an attempt was made to resurrect the anti-Mormon "liberal" party. Failing in that, the excited politicians appealed to the clergy. A Presbyterian paper in Salt Lake began the publication of sundry articles running back into early Mormon literature, culling the crudities, slips and discrepancies to be found therein and using them to condemn the Mormons and Mormonism of today—a course that would be paralleled by attacking the Presbyterians of the present with the fanaticism, folly and worse of "no papacy" days. This publication was scattered over the country and started up the smouldering anti-Mormon fire. The smoke encouraged the clergy in Utah to believe that there actually might be something in their sensational talk about polygamy. Then they got together in the summer of 1898 and adopted a series of resolutions declaring that plural marriages are still being contracted, that the Mormons control the state, injure the public schools and that old Mormon Utah is on deck again. A few weeks later came the state democratic convention to nominate candidates and B. H. Roberts was nominated for congress. He was one of the men who were in polygamy when plural marriage was stopped. From the day of Roberts' nomination the writer of that petition, found his opportunity and from then until now has not ceased to villify the Mormons. He insisted that the election of Roberts would create a storm and then created it himself—a very common trick of false prophets. He revelled in his petition. That is, he sprung the trap he himself had set. I think he was trying to force the Mormon church to declare for the election of the republican ticket, for there was to be another election of a senator in 1899.

In addition to his use of the petition he reprinted the testimony of President Woodruff before a Master in Chancery and tried to prove that the manifesto of 1890 prohibited cohabitation among those then in polygamy. He knew that the president of the church could not annul a marriage. He knew that the hearing was held preliminary to a decree restoring what remained of the escheated church property. He knew that property was worth millions of dollars and the church needed it. There was not an attorney engaged in that hearing who did not want the church to get back its property. There was not a non-Mormon in Utah then mean enough to wish that the church might not get it. But there must be a record to the effect that polygamy had been given up. So President Woodruff consented to say that he included "cohabs" in his manifesto. At that time the editor of the Salt Lake Tribune was friendly, as I have shown, and although it now seeks to brand President Woodruff as a liar it said then that the manifesto "went only to the point of plural marriages," and added "we believe that the rule laid down has been as sacredly kept by this people as it would have

been by any other people; that the Mormons and Gentiles have a right to say that the change amounts to a transfiguration." The measureless infamy of the disappointed office-seeker now seeking to pile odium upon the honored dead will be a fitting monument to his malodorous memory in Utah for years to come; and if our good old friend did stretch the truth to save that property it was a lie like that of Hugo's nun, the recording angel dropped a tear upon the slate and rubbed it out.

All this insanity of excitement through the country over alleged polygamous marriages has been created by a few men who are now laughing over their success in fooling the people. They have hunted these mountain states over—have imported special aid from New York—have declared that plural marriages are being contracted, and yet have not been able to find one case. Defeated in that they have arrested several men for "unlawful cohabitation" and advertised that as proof of polygamous marriages.

Avowing, with maledictions upon it, that polygamy is the "twin-relic of barbarism" and must die, they yet will not let it die, but drag it from its senile sleep, enhorse and caparison it like a waxen image of some old Catholic saint and lead it in triumphal procession through the land to excite the clamor of women gone hysterical through brooding in nightly loneliness over the clandestine amours of their monogamous husbands with other women more charming than themselves!

If polygamy were permitted to die a natural death the evangelical churches would lose their last foothold against the rising tide of Mormonism. It is not polygamy that disturbs them, but the steady growth of the Mormon church. Right or wrong, there is a current running to the Mormon church with increasing volume and velocity. The Mormon church and faith have been a boon to hundreds of thousands as poor as were those who heard Jesus gladly. It is today nearer to being a successful effort to inaugurate the Brotherhood of Man than anything ever tried.

IN CONCLUSION

I want to say that what is here presented does not err from truth and was not written with either knowledge or consent of any member of the Mormon church. It stands upon my personal knowledge. I am not a member of any church, and view all sects philosophically. I cannot perceive that any religion has been of divine origin, in the theological sense of the terms. To my mind they are all human, very human in their origin. But, conceding to all the rights of intellectual liberty I claim for myself. I question not the right of the people to any religion that satisfies them. In so far as creeds and dogmas impose upon credulity, I claim the right to protest. Thus I have long protested against Calvinism in all its varieties as a wholly unjustifiable cruelty forced upon humanity through its ignorance and fear. I gladly admit that theology, like everything else, is subject to the progressive influence of the ages, and realize that the God of Calvin is not as mean as he was 400 years ago—has been much improved in the last 100 years under our free government and public education. I cheerfully concede that all theologians mean to be honest in the dogmas they create, and I believe that all churches sincerely endeavor to hold their people to defined standards of moral life. But I lay this against them—that they would have men and women practice moral living, not because it is right, not because it is the best thing to do for itself, but to secure a definite reward after we have ceased to live here, a reward called "salvation" from threatened ills and horrors that exist only in the excited imagination of ignorance and superstition. It is childish—it is the mother bribing her boy with bread and jam, or frightening him with threats of "the bad man."

You see, then, that I am one of that class of persons called by all the pro-

fessors of all the thousand and one varieties of so-called Christianity "an infidel." It is the easiest thing in the world to call people by opprobrious names, as the history of these unpopular Mormons makes manifest. In fact no new thought appears that is not infidelity to some older one—no new issue that is not maligned by the satisfied believer in some old one. The term "infidel," as applied to persons who think for themselves, do their own business with the Infinite and decline proffered rewards based on fear of God, is one of merit rather than reproach. Jesus was the great infidel of his time—crucified for truth derided by the prevailing orthodoxy of his day.

There are two kinds of infidelity in the world. One comes by growing up out of existing beliefs, the other by falling below them. The only harmful infidelity exists in the churches, and consists of professing one code of morals and living another. For instance, all Christians call Sunday the Lord's day and pretend to keep it holy, a sacred day devoted to the worship of God. Yet half of them, in this country, keep it as a day of frolic and dissipation. That does not harm the day, does not injure God, but it makes hypocrites of professing Christians. They are infidels who have fallen below their religion. For instance, again, take the seven million names of American people who petitioned congress to expel the Utah congressman. It is safe to say a large percentage of the signers were children who did not know what they were doing, but whose names were taken by Christian adults with intent to deceive. It is safe to say a large part of the adult signers were women guilty of the murder of their unborn children, monogamous wives guilty of marital infidelity, and men guilty of adultery or fornication or both, for these crimes are very common, and such criminals are ever loudest in defense of "virtue." Here is the infidelity that kills, and it is caused by good (?) Christians falling below the level of their professed religion. Again, great indignation has been expressed that Mormonism should dare to say that the three women who were the constant companions of Jesus were His wives, but no objection is heard to the natural inference that if not His wives they were His mistresses. Polygamy was common in Jesus' day. Possibly the other, the unnamed relation, was common too. It would be vastly more moral to say of the "Savior of the world" that He had three wives than that He had three mistresses. But, no, the blind guides will accept the mistresses rather than admit the polygamy! Thus Christianity chokes on a gnat of new thought, but swallows a camel of old habit. Hence I say the only dangerous infidelity is in the churches. I state the facts and leave them.

A long study of religions convinces me that all mean to do good, yet fail, in great part, because they work for a wrong purpose. That is, they work, not for this life, but for one to be sometime somewhere "above the stars," in a locality that has never been more than a myth; and the object of working for that unreality is to escape another mythical locality below the earth, in the earth or somewhere else equally uncertain. This would do in a world peopled with ignorant savages, but will not do for intelligent men and women. This fact is recognized by the churches. They spend their money chiefly to carry their religion to the "heathen," realizing that it is useless at home. The religions of the world need reconstructing. They have much to learn and unlearn. I know of no church working so zealously for what it believes to be the good of humanity as Mormonism. I know its leaders, its system, its work. Its directors, as a whole, are sincere, conscientious, clean, honest men. If they err, it is not from evil intent. To them the presence of God is a living faith. It may be an error, but the faith is there, and the work is the result.

Mormonism is peculiar in this: it does not regard this life as a preparation for an eternity of idle psalm-singing in a fu-

ture existence Lord-knows-where, but a school of moral training for an eternal life right here after "the resurrection." To this end it aims to make its people intelligent, capable, honest, moral, successful now, as the proper means of reaching the greatest happiness then. This may be wrong, but it is the faith, and it has a practical basis for a possible end. Its enemies say it is based on fraud. Well, it is said they cannot demonstrate that Christianity was not based on fraud—cannot demonstrate that Jesus ever existed. But Christianity is here and, whether He lived or not, it will remain. If it should transpire that Joseph Smith was not the founder of Mormonism, that the engraved "plates" had no existence, Mormonism is here, the faith is here, and it too will remain. We can only dismiss all questions of "fraud" and choose—the best. The best is that which is most beneficent in practical helpfulness. Tried thus, Mormonism possesses merits that cannot be ignored by any who would concede equal rights—fair field and no favors—to all. I see in it what to me are weaknesses, but in what system do they not exist? They are the weaknesses of its youth and are being outgrown—would be outgrown faster but for the malevolent opposition that drives it back upon itself. But let no enemy of Mormonism flatter himself that it can be killed by vituperation. It is the most remarkable movement in the religious world since the days of Mahomet—the most wonderful religious movement in forty generations. The thunder and lightning of its enemies cannot strike it down. It must fall, if fall it must, as other religions have fallen—by its own decay after it has lived its natural life. Keeping Roberts out of congress will not arrest its course, and it is highly probable that the time will come when the American people who want no church interference with our national government may be glad to have the aid of the now maligned Mormons.

Consider that there are today 1,700 young Mormons tramping over this continent in city, town, and hamlet—young men who are so circumspect in all their deportment that not even the most bitter enemies of their faith have the hardihood to raise their voice against them—young men who are steadily making the fundamental principles of their faith known to the people. There has been nothing like it in the world for hundreds of years, nothing in so-called Christian countries since the steady persistence of the Protestants on the continent and in Great Britain and it is going to produce great results. The Mormons might be called the non-Conformists of this country and in spite of all efforts to the contrary they are going to wield an influence upon its future. One of the Utah men in Washington fighting the Mormons was honest enough to tell the truth when he said in a public meeting: "It is not polygamy but Mormonism we want to check." But it won't check or warp and is growing, and I write with a growing interest in its success. In 1718 there came 900 non-Conformists from Ulster county, Ireland, to Boston. They were Scotch-Irish Protestants seeking religious freedom. They introduced the Irish potato into New England. Some of them gave to older Yankees a few potatoes with instructions for planting them. They grew, blossomed, and bore fruit, but the Yankees cooked the seed balls and said they found them anything but good. Next spring when spading up their gardens they found the potato crop. Mormonism presented to Christian sects a new theological potato, so to speak. They tried it, ate the wrong end of the growth and denounced it. But there will come a new spring in which old sectarian gardens will be plowed up and then the real fruits of Mormonism will be discovered—and will be found to be both palatable and healthful.

I know but three ways of living in society: You must be a beggar, a robber, or a stipendiary, i. e., a worker for wages.—Mirabeau.

The Kindness of Two Great Men.

It isn't only in story books that kindness to others is rewarded. An exchange tells a charming anecdote of Finiguerra the master of early engraving.

The artist, in mastering the new and difficult art of engraving upon metal, had acquired a singularly keen eye and delicate touch.

Being a kindly man, he sometimes placed both his sure hand and his fine tools at the service of his friends and neighbors, in performing for them some of the simpler operations of surgery, until he acquired a reputation for skill in doctoring their hurts.

One day a poor laundress, in wringing out a garment in which a needle had been carelessly left, ran it deeply into her hand, a part remaining embedded in the flesh. She was in much pain and stopped at the house of the artist. Entering his studio, she hastily set down her wet and heavy bundle, begging his assistance. Finiguerra, after long and delicate manipulation, extracted the broken needle. The woman thanked him and turned to go, lifting her bundle from its resting place.

Then he saw that she had set it upon one of his engravings. Like all others at that time, it was a plate of engraved metal, complete in itself, and regarded as a single and sufficient picture, exactly as if it had been a painting.

But as the damp bundle was raised, Finiguerra saw that it had received an impression from the engraved picture beneath, and his quick mind seized at once the suggestion of the possibility of indefinite reproduction from a single original.

So that from the kindness of a great artist to a poor washerwoman sprang the discovery which has placed the beautiful products of the engraver's art within the reach of all of us today.

When Sir Humphry Davy was a boy about sixteen, a little girl came to him in great excitement:

"Humphry, do tell me why these two pieces of cane make a tiny spark of light when I rub them together."

Humphry was a studious boy, who spent hours in thinking out scientific problems. He patted the child's curly head and said:

"I do not know, dear. Let us see if they really do make a light, and then we will try to find out why."

Humphry soon found out that the little girl was right; the pieces of cane, if rubbed together quickly, did give a tiny light. Then he set to work to find out the reason, and after some time, thanks to the observing powers of his little friend, and his own kindness to her in not impatiently telling her not to "worry," as so many might have done, Humphry Davy made the first of his interesting discoveries. From this beginning he went on with his experiments as to the chemical agencies that produce electricity. On these subjects he delivered lectures which made him famous as one of the greatest chemists of this or any other age.

We have a half belief that the person is possible who can counterpoise all other persons. We believe that there may be a man who is a match for events—against whom other men being dashed are broken—one who can give you any odds and beat you in the race.—Emerson.